THE

MAGISTRAT'S Dignity, Duty, & Danger,

Set forth in a

SERMON

Preached in the High Church

OF

EDINBURGH,

On the Anniversary Day of the Election of the MAGISTRATS.

Nehemiah 5. 19. *Think upon me, my God, for good, according to all that I have done for this people.*

Claudianus de 4. *Consulatu Honorii.*

Tu Civem patremque geras, tu Consule cunctis,
Nec tibi, nec tua te moveant, sed publica vota.

Lucanus Lib. 2. de Laud. Catonis ———————

——————— *Patriæque impendere vitam,*
Nec sibi sed toti genitum se credere mundo.

———————

In Commune bonus: nullosque Catonis in actus
Subrepsit, partemque tulit sibi nata voluptas.

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To the Right Honourable

Sr. JOHN HALL, of *Dunglass*, Lord Provost:

And to the much Honoured

ARCHIBALD MULE of *Thornton*,

[illegible] Bailliers,

GEORGE HUME,

JAMES MACLURG, Dean of Gild,

WILLIAM MEINTLES, Thesaurer,

Mr. HENRY FRIGUSON, Colleger Thesaurer,

GEORGE STIRLING, Deacon-Convener,

And to the rest of the Honourable Council of the City of *Edinburgh*.

THe Integrity with which you manage the publick Concerns of the *good Town*, has justly raised your Reputation in fair and lasting Memorial in the Hearts of the Neighbourhood of the City: the calmness of your Tempers, the moderation of your Proceedings, the solidity of your joynt Consultations for their common Welfare, the sober and prudent

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WILLIAM MEINZIES Theaſaurer.
Mr. HENRY FERGUSSON Colledge-Theaſaurer.
GEORGE STIRLING Deacon-Conveener.

And to the reſt of the Honourable Council of the City of *Edinburgh*.

THE Integrity with which you manage the publick Concerns of the *good Town*, has juſtly raiſed your Reputation a fair and laſting Memorial in the Hearts of the Neighbourhood of the City: the calmneſs of your Tempers, the moderation of your Proceedings, the ſolidity of your joynt Conſultations for their common Welfare, the ſober and

prudent

prudent Methods by which you tender the quiet and peace of the Inhabitants, in this difficult Juncture, ſpeak loudly your Care and Diligence is more levell'd at their Eaſe and Advantage, than proſtituted to gratify Humor or privat Intereſt: *The great Bane of all Communities.*

Privati, pertinacia in publicum exitium.

It is the happineſs of the City, that as the Candor and Juſtice you practiſed in your private Capacity, in the Purſuit and Conduct of your particular Affairs, pathed the Way to your Riſing to the Dignity you are in, ſo you have Carried and do Retain the ſame, in the Eminent Station you now move in, only you have a more Splendid *Theatre*, a more Ample *Sphere*, to Diſplay and Exerce theſe and the other Vertues, you are ſo happily Endowed with; and as theſe Secure you in the

Tacius peſſimum veri affectus & judicii venenum ſuaquique utilitas: idem.

the Minds of the Citizens, from all Suſpition of Diſhoneſty in your Publik Truſt, ſo the Opulency of Fortune, with which God has Bleſſed and Crowned your Induſtry, Elevats you above all Sordid Temptations thereto, to which the Straitned Condition of others makes them Obnoxious, all which makes Un-prejudiced Men equally Eſteem & Love you, & promiſe much Honour & Felicity to the Place, from your Auſpicious Government.

I may ſafely Transfer and Apply to you what the *Prince* of *Moraliſts* wrot of *Polybius*, your VValking makes the Indwellers Sleep ſound, you Toil for their Eaſe, you are Buſied that they may more freely follow their Paſtime, you are conſtantly Imployed that they may have releaſe from Trouble; ſo that though you may enjoy ſome Intermiſſion, yet no immunity from

Seneca. *Omnium enim ſomnos illius vigilantia defendit, omnium otium illius labor, omnium delicias illius induſtria, omnium vacationem illius occupatio, ut remiſſam aliquando animam habebat nunquam*

Care

Care. The fate of all in ſuch conſpicuous places of Authority, if they act conform to the ends of their great Truſt, and their comfort in the day of their ſolemn Account, that they have bent their ſtudy and endeavour this way, more to ſerve the Publick than their own Avarice or Ambition, which many under that Pretence too frequently advance.

How little you are influenced by Humour or Partiality, I my ſelf am a ſignal Inſtance, that being outed from my Miniſtry for not complying with the preſent Scene of Affairs, yet you have not meaſured your Affection by the difference of your Perſwaſion, but have kindly remembred my Twenty years Service in the work of the Goſpel among you, by a *Donative* with ſuch frankneſs and generoſity, as diſcover the benignity of

your

your Natures, the impartiality of your *Actings*, and how far you are above the narrow divisive Practice of some, who confine all their Offices of Charity, Humanity and Justice, to those of their own Opinion, and make that the Standard of their publick and privat Benefits or Deeds, yea and the *Characteristick* or Mark, not only of their own, but of God's Party too. Χαρακτηριστικον ἰδιωμα.

Having some Inclinations to retire from this publick Place, since I can be no more Serviceable in the Station I was once in, I thought it my Duty from the just Sense of your VVorth, and the grateful Resentment I retain of your Favour, to say all this, and in *Testimony* of my Sincerity in *Avouching* it, to Dedicat this Discourse to your *Honourable Board*, where, that God's Spirit may Preside,

and

and Direct you in your publick Ministrations, and Prosper your honest particular Imploys, is the hearty Wish and constant Prayer of

Your most Humble,
most Faithful, and
most Obliged Servant,

JOHN MACKQUEEN.

To

To the Reader.

WHen I *removed from* Edinburgh, *with Reſolution to take that innocent ſatisfaction in the Society of my Relations, their diſtance from this place, and my conſtant fixedneſs to my Charge in the City deprived me of, for ſo conſiderable a time; I left this Diſcourſe, as you now have it, to the care of a particular Friend, in order to be Printed, but my Books being ſeiſed upon by Command of ſome in the Government, my Papers were ſo ſcattered, that theſe few Sheets came not into the hands they were appointed for, ſo that upon my coming to this place, I was ſurprized to find them here, not expecting but they had been publiſhed at the time I intended, however now you have the Sermon as it was then deſigned.*

 It

It was preached in a time, when the City was divided, if not crumbled into Factions, and I never was, nor will be interessed in the sidings of Popular Communities, I delivered these plain Truths without any concernedness for one Party or other, as by perusal it may appear to any, and it is well known, that at the time it was delivered, it relished ill with some who thought more Elogies *than are here bestowed were due to them upon account of their Dignity, whether they deserved them or no: And a slavish Custom had so far tirannized over some in their publick Appearances, meanly through their lavish Commendations to foster this Humor in the Magistrats, by foisting into their Discourses some* Claw-back *Expressions, whereby they were soothed in their Vanity, rather than instructed in their Duty.*

Since my entry to the Ministrie, I judged it more becoming me, to reprove

the Faults of my Hearers, of whatsoever Quality or Degree, than to palliat them, & howsoever this may pass for Folly in the Opinion of some, who make the Favour of these Balaks *on whom they depend, the* Pol-star *of their publick Motions: Yet I had rather with* Micajah, *incur the Displeasure of Men, by telling the Truth, than either offend GOD by lying in his Roome, or through incouraging Men to continue in their sinful Course, flatter them to their Ruine, by hiding their deformities, or representing them to their view, through teslening perspectives.*

I hope a Discourse so honestly intended, will leave no bad Impression on these who now are, or at any other time may be intrusted with the Government of the GOOD TOVVN: *It is the property of divine Truths, and unbyassed Sermons, they are adjusted to all times, what* Rom. 14. 4. was

was written before, was written for our Learning. *And this small Essay, will render no less seasonable and useful Instructions to others in these Offices, than it did to them for whom it was first prepared: If it conduce to the effectual bettering the City, by exciting the Magistrats to Zeal and Care for the Publick, by making us all indeavour to be more useful to the World, and beneficial to one another, the Author hath his Wish; the City will have the Benefite, the Magistrats will have the Comfort, and GOD will have the Glory.*

Acts

Acts 13. 36. For David after he had served his own Generation, by the will of God, fell on sleep.

THe mind of Man is more easily instructed, his affections more readily swayed by the light and efficacy of an illustrious Example, than by a thousand Precepts or Directions: a single Instance or precedent of Excellency, strikes more powerfully on our Fancy, insinuats it it self more dextrously into our Memory, is more convincing of our judgment, more attractive of our Love and influential on our Practice, to beget in us a generous Emulation, than all the Embellishments of Rhetorick, or florid Elogies, wherewith studious speculative Men seek to adorn or recommend it: Hence it comes, that the Method of writing particular Men's Lives, has been of old in great esteem, and is now by some ingenious men preferred to Annals or History, for as the Sunbeams contracted in a Burning-glass to a point, has greater force, so Vertue darts more beautiful Rayes, more irresistable Charms operats with stronger Energy when exposed to our Consideration in a well-drawn Picture or eminent Pattern.

Now these Misconceits of Difficulty or Impossibility, wherewith we palliat our Sloth or Negligence are confuted, these Chains by which we are fettered from Industry and Action, are filed off by the Copy these have left us, who with Honour and Success have performed their Duty and Task: We see in brave and heroick Examples, Vertue clothed as it were with Flesh and Blood, that which in the Writings of it's greatest

Admirers, is but a dead Letter, in the Harrang's of the moſt eloquent and paſſionate Orators but an ineffective ſound, is now drawn to the life, made viſible in its beſt features and full Proportion for our incitment and incouragment: For you muſt know the Deſcriptions of excellent Men we read in the Scriptures, are not to be treat by us as *Pictures* in great men's Galleries, are gazed on by Bours and Idiots, which ſerve for Ornament to the Room, or Divertiſement to the more intelligent, but they are Looking-glaſſes to us, Directories for our life, Patterns for our imitation, Copys for our tranſcribing; for which end I come now to offer your Religious Attention, that of our Text, *David after he had ſerved his own generation*, &c.

What ſome have obſerved of *Ariſtotle*, that his Rule is wrapt up in the example or inſtance he brings, is the Method of the Holy Ghoſt, when *David* ſays, *I will walk within my houſe with a perfect heart*, he gives the Character of a Magiſtrat's domeſtick Behaviour, what he ſhould be at home as well as abroad: When *Job* ſays, *I put on righteouſneſs, and it clothed me:* he fits a Robe for every good Magiſtrat, preferable to your preſent diſtinguiſhing ſplendid Attire: When *Joſhua* ſays, *I and my houſe will ſerve the Lord*, he draws the Picture of every good Maſter of a Family, who in the defection of others, ſhould make his own Dwelling a Chappel for God's Worſhip. When holy *David* ſays, *I water my couch with my tears*, he has ſhewed us a more lively (though not ſo oſtentive) Portracture of a penitent than St. *Francis* with his coule Sandal, Hair-ſhirt, and the other external Trumperie of Mortification, his order can preſent us, ſo here *David after he had ſerved his own generation*, carries in it a commanding Precedent for us to ſerve ours.

pſal. 101. 2.

Job. 29. 14.

Joſh. 24. 15.

pſal. 6. 6.

In the Words, we have *David's* Character and his end, or his Imployment and Liberation there-from, *he ſerved his generation*, that was his Character and Work, *and then fell a ſleep*, he was exoner'd of his Burden: or you may call it his Charge and Diſcharge, his Toyl and his Reſt: *he ſerved his generation*. This was his Charge and Toyl, *he fell on ſleep*, here his Exemption, Eaſe and Freedome from his Work and Labour. *By Generation*, we are to underſtand men of the Age in which he lived, theſe who were co-temporary with him, whom *David* in his publick capacity did ſet himſelf to Benefite and Advantage, *to ſerve*, theſe was certainly a matter of Toile, Labour and Difficulty, as the word *ſerve* in the Original imports, which ſignifies to pull and ſtretch our ſelves as Rowers at the Oar, a violent painful Exerciſe; by his *falling a ſleep*, the following words explain this to be, he Dyed, *and was laid into his Fathers, and ſaw Ctrruption.*

It is uſual in Scripture, to ſet forth Death under the Metaphor of *Sleep*, and all I'l ſay of it, is, it were well we made Sleep a Memorial of it, and that our Bed did put us in mind of our Coffin, Men would not go to their reſt, with Brains ſo diſcompoſed with Exceſs, or hearts impregnated with Malice, as often falls out: This repreſentation of Death, under the term of Sleep, may pare off much of it's frightfulneſs abate much of it's Terrour, it is but a long Sleep, as Sleep is but a ſhort Death.

We contribute extreamly to our own Diſquiet, we are too ingenious to our own Diſadvantage, by the horrid Schems and terrible *Dreſs* our imagination preſents Death to us in, while if we ponder right, it is not the things in themſelves, but the appearances of

them, the Circumſtances we clothe them in, which frequently beget in us an averſeneſs to them: The Spirit of God would have us make our ſelves familiar with Death, by viewing and conſidering it often in theſe little Images of it, obvious to our ſenſes and notice, that we may be leſs terrifyed, when it acceoſts us in it's true Shape and natural Viſage.

David *after he had ſerved his own Generation*, &c. What his Service was, we can beſt gather from the Hiſtory of his Life. However we ſhall conſider him here in his publick capacity, ſo I find the Current of Interpreters, take the words as the Character of an excellent Magiſtrat. *David's* Service was not contracted within the narrow Sphere of Self, it was not confined within the ſtrait compaſs of his own privat Concern, it was not levell'd at his Emolument or Advantage, his Pains, Care, and Trouble, had a larger Circumference, and another Center, even the Men of the Age he lived in, and with, teaching us all to lay out our ſelves, but more particularly theſe in publick Stations, for the Advantage and Benefit of theſe we live among; this is truly and properly to ſerve our Generation. But before I proſecute this more fully, let me hint a little at ſomething implyed in the word ὑπηρετῆσαι *Serve*, being transferred from the hard and laborious Exerciſe of Mariners tugging at the Oar, to repreſent the Magiſtrats Duty and Care.

Theſe places of Truſt in which Magiſtrats move, for the good and intereſt of others, are not places of eaſe to indulge our lazineſs, or gratify our idleneſs. Grandures and Dignities are not the Region of Tranquillity, for all the glitter they make, what *Job* ſays, that *man born of a Woman is of few days and full of trouble*, ſeems to be more peculiarly calculated for publick

Job 14. 1.

perſons;

perſons; the greateſt Labourers are not thoſe who dig in Mines, or pull in Galleys, no, no, they are clothed in Purple, and carried in Pomp, who ſweat for our reſt, and endure a hundred Tortures for our quiet. The Palace is often but a ſtately Priſon, or a gilded Cage, they Sleep more ſoundly, Feed more cheerfully, and which is far better, they Pray more fervently, Faſt more frequently, Chant the Praiſes of the Almighty more melodiouſly, who dwell in Cottages, ſtretch themſelves on a Couch of Bull-ruſhes, than theſe who ſit under a Canopy of State, and ly upon Beds of Ivory: Wealth is a glittering Burthen, attended with vexing Cares; Honour is a ſplendid Servitude, carrying Torments and Puniſhments under Masks and Diſguiſe; they who have ſhared moſt liberally of both theſe, have been more happy, & at more eaſe in other Mens opinion, than they were either in reality or in their own apprehenſion: Roſes are no more environed with Thorns than are Thrones, Crowns are lined with Cares, nor are great Mens Chains the weaker for being more curiouſly linked, nor their Fetters leſs ſtrong or heavy for being of Gold and not of Iron: yet were this ſomething, if for all their Weight they were not brittle as Glaſs, or weak as Withes of Straw: for all the Pageantry and Parade, for all the Enſigns of Honour and Ornaments of State, theſe who *ſerve the Publick* vapour with; for all the *Hoſanna's* the fickle Populace (which upon a little Diſguſt, Caprice, or ſudden turn, they ſoon change into *Crucifig's*) ſound in their Ears, while they paſs through the Croud, or enter their ſolemn Aſſemblies, they but for the moſt part, carry a diſcontented Mind under a ſmiling Countenance, a real Slavery under a painted Liberty, a troubleſome Bondage under an appearing Greatneſs.

Speciosa ſupplicia Cypria-nus.

Magna fortuna magna ſervitus. Seneca.

We

We may be ſure if this were well weighed and look-ed to, there would not be ſuch juſtling for Places, ſuch bandying of Factions, and ſordid Methods for obtaining Dignities in Church and State, as ſome may juſtly be charged with; but I fear many Eye the Profite and Honour annexed to theſe Preferments, more than the Burthens and Duties of them, or the Care and Diligence they require: and whatever any of you may think of your Advancement, I'll aſſure you, if you anſwer the Ends of it, your Labour and Toil will be greater, and if you idlely indulge your own Eaſe, and proſtitute any Power or Profite which accreſſes by your Places, to ends of Revenge or Riot, of Vanity or Pride, of Injuſtice or Oppreſſion, your Account will be the heavier, and the Burthen of your Doom will exceed that of your Office, or any Temporal Diſgrace or Puniſhment whatſoever.

I know *ſerving the Publick* is the ordinary Apology in the Mouths of thoſe who ſtruggle by Hook and Crook to thruſt themſelves into grand Imployments, but God knows the Avarice and Ambition of ſeverals, advance their Creſt under this Coverture: Many inſtead *of ſerving the Publick*, ſerve themſelves of it to purpoſe, and Feather their own Neſts out of the Common-Good of theſe Communities they take Inſpection of; I pray God it be not ſo with any that do now, or hereafter may bear Charge in the *Good-Town*.

Since theſe in eminent Stations are ſingled out for Toil and Trouble, it ſhould make all Governours, and us for them, more inſtant with God, for His Spirit to direct them in the managment of their Truſt, to ſupport them under the Burthen and Difficulties they are expoſed to, in the diſcharge of their Offices: *Auguſtine* obſerves on *Eliſha*'s Prayer for a *double Portion* of *Elijah*'s

Elijah's Spirit, that it was not ſtrange he ſought a *double Portion*, becauſe he was to live in the Court, in the Sun-ſhine of the Grandeurs and Honours of the World, where the way was more ſlippery, danger more frequent and enticing, while *Elijah* being a man of Afflictions, more retired from the hurry and noiſe of the World, a ſingle Portion was ſufficient for his Conduct and Comfort; Adverſity not being ſo difficultly born as Proſperity: many, the higher they riſe in the World, loſe ſo much of Goodneſs and Vertue as they acquire of ſecular Grandeur: It is a known Story of *Eulogius*, who from a poor Maſon in *Juſtin*'s time, became great in Wealth and Power, loſt his Integrity and Vertue with the change of his State to the better, and in *Juſtinian*'s time, upon his return to his former mean Condition, recovered that Vertue the Opulency of his Fortune, and the Favour of the Court had drown'd and ſtifl'd. Greatneſs has been Fatal to many, more have been ruin'd by their Dignities than better'd by them, like thoſe Fountains in the *Indies*, which retain their natural freſhneſs & ſweetneſs all the Night over, but are no ſooner ſhined on by the warm Beams of the Sun in the Morning, than they degenerat into ſowrneſs. Have not you known ſome upon their Exaltation, change that Modeſty, Meekneſs, and Humility, which adorned their former Station into Starchtneſs, Inſolency and ſauſie-diſtance-keeping, wherewith they ſought to hide the obſcurity of their Birth, and the meanneſs of their Parts? All which, wakened others to inquire more narrowly into both, and in end made them fall ſhort of that eſteem they ſo ſiniſtrouſly hunted after. Abundance and worldly glory makes People often forget God, misken themſelves, and neglect their beſt Friends: Proſperity as a heavy Clog makes the

Luxuriant animi rebus plerumque ſecundis. Ovid.

the Soul drive ſlowly in the ways of God, as Bees rol'd in Honey cannot raiſe themſelves; the ſmiling Delights of the World are too great a counterpoiſe to the expedit Elevations and Mountings of our Spirits; therefore the holy Man, who was like to be in danger from them prayes for a *double Portion*: and truly a double Diligence, a double Devotion, a double Watchfulneſs, is little enough for thoſe in ſuch Circumſtances, an ordinary meaſure of *Piety*, of Care or Circumſpection, though it may be proof enough, againſt any tincture of *Vice*, wherewith the Temptations of a privat condition may aſſault the Soul, yet it may prove too feeble to grapple with the force wherewith Satan ruſhes on, or violently invades thoſe of a higher Elevation.

Yet would not *I* by this fright men of Parts and Endowments, of Honeſty & Integrity from thoſe honourable Imployes, becauſe of the Burden, Toyl and Danger annexed to them, he that fears each danger, ſtartles at every Difficulty, will never interpriſe any Action of Honour or Glory: but as all Merchants muſt not loiter in the Harbour, becauſe others are loſt in the Voyage, nor all Soldiers wallow in their Tents, becauſe others walter in their Blood in the Field: if ſome have miſcarried, others have returned with rich Cargoes and Lawrels from their Adventures, no more muſt you decline theſe publick places, although others have ſplited thereupon, ſince in all Ages ſome have been worſe, ſome have been better for their preferments: if we foregoe every thing attended with Hazard, ſtoop to every Oppoſition, ſhrink at every appearing Cloud, or approaching Tempeſt, we will never attempt any thing generous or grand for our ſelves or others: Danger is the very Element of vertue, and Theatre of

Glory

Glory, nor ſhould we conſider how invidious or perilous the matter is, but how noble and uſeful: Let none of you then, whom providence in a regular way ſhall call to theſe higher Seats, avoid them upon ſcore of trouble or danger, you may by the exerciſe of theſe Gifts which were eclipſed in your Privacy, convert that into matter of Renown, which has had ſome malignant influence upon weaker Conſtitutions, and you may raiſe Trophies for your Honour, from what has been to others precipes of Ruine and Diſgrace.

le vent la tempeſte l'orage monſtrent du la courage.

It argues Diſpondency of the divine Aſſiſtance, as well as Baſtardlineſs of Spirit, to decline theſe Honours a favourable providence caſts in our way, and a happy concurrance of Circumſtances, through God's bleſſing may, make us to improve to Gods glory, our Countrey's good, our own and others common Advantage: It is only the ſneaking ſiniſtrous Methods by which ſome ſcrew themſelves into Places, for which God never fitted them, Nature never qualifyed them, their Breeding neverpoliſhed them, nor were they by Cultivation of parts capacitated for them, that is to be juſtly taxed: but for men of large Souls and proportionable Eſtates, diſpoſed to Acts of bounty and generoſity, regularly to aſcend to theſe publick Stations, where they are ſeconded with Power and Ability, with an ample Theatre for their Magnificence and Bounty: Such men's Advancement is like the conjunction of theſe auſpicious Planets, which purifyes the Air, tempers the Seaſons, fertilizes the Earth, and benefits the world with their Influences. But I believe I need not ſpend time in reconciling men's Affections to publick Imployes, in an Age and Place, where I know there are more Competitors and Candidats for preferment, than there are Dignities to part among

them; there is as little fear of ſom's abſtractedneſs this way, as of rich beautiful Maids among us turning *Nuns*, or opulent young Heirs becoming blind with Studying, or mad with Learning.

When we moderat our Deſire of worldly things, and propoſe Noble and Excellent Ends in the fruition of them, when we wiſh them for ends of Neceſſity or Conveniencie, for honeſt and innocent Purpoſes, they become rational: But beſides theſe ends, if we extend our Deſires of them further to ſpiritual Uſes, if we deſire Riches, not only to ſupply our Wants, but to exerciſe our Charity, if we covet Power to curb the Inſolency of the Injurious, and help the Oppreſſed, if we ſeek Honour not only to ward-off Contempt, but to make our Vertue more Illuſtrious and Influential on others, to have a ſplendid Sphere for diſplaying it's Rayes, and alluring others to it's Admiration and Liking, then our affection to Places of Honour and Truſt, and ſuch ſecular Objects becomes Heavenly, Purifyed and Refined: It commences into the Region of Religion, it becomes a ſpiritual *Inſtrument*, for furtherance of our everlaſting Felicity.

However the Conſideration of the Toyl and Danger of thoſe who ſerve the Publick in honourable Stations, ſhould check Inferiors envying their Condition; every Glance on their Stare, ſhould invite our Prayers in their behalf, rather than their imaginary Splendor provoke our Envy, Care and Trouble we ſee are their Companions of greatneſs, Vanity and Vexation, are in a more ſpecial manner the Appennags of publick Places, the Curſe thundered out againſt the Earth of *bringing forth Briars and Thorns*, ſeems particularly levll'd at the higher Ground: and to raiſe this a little higher, if Subjects knew the black Phantaſms

taſms of Care, Fear, and inward Diſcontents, which attend the Monarchs of the World, and they drag with them to their Thrones, and from them to thei Cloſets, which make their Meals many a time heartleſs, their Sleeps unequal, their Pillows of Silk and Beds of ſtate uneaſie, their ſumptuous Fare diſguſtfull, they would not ſo much envy their Condition or be diſcontentented at their own.

Let us then be taught by this Reflection, Contentment with our our private State, ſince we are thereby ſecured from many Difficulties and Temptations: It had been good for ſome they had never been ſo great, they had ſleeped longer in a whole Skin, and retained longer a ſound Conſcience, they had had fewer Snares, leſs Guilt, and eaſier Cares: they had with ſafety eſcaped theſe Traps, Sins and Inconveniencies, into which Satan's Cunning, mans Mallice, and there our Vanity precipitated them many a time. The Providence that has aſſigned us our lot, has meaſured it better for us, than if we were our own Carvers; and I am ſure, if we have leſs Dignity than others, we have leſs account to make hereafter, and leſs danger to ſtrugle with for the preſent: But if it come to our turn to be exalted higher in Honour or Power, if we follow the Precedent ſet before us in our Text in his *publick-ſpiritedneſs*, our honourable Poſt and temporal accomodations will give reputation to our parts by making them more conſpicuous, we will have the Comfort, and others the Benefite, that we faithfully and worthily *ſerved our generation*, which is *David's* Commendation, *David after he had ſerved his generation*, &c.

The Text lays before us the Character of an excellent Magiſtrat, for we will conſider *David* here in his publick and politick Capacity, and it affords us this

Conclusion, that *Magistrats should be men of publick spirits*, imploying their Power, Parts and Abilities, for the common Advantage and Interest of the People over whom they are set: This was the great praise of all the *Worthies* advanced into the Government among the People of *Israel*: *Moses* stands in the Gap for them, although they were a stif-necked People in reference to God, and very ungrate and ungovernable as to himself; yet when God offered to take him off from intreating for them, by telling, *I'le make of thee a great Nation, let me alone, that my wrath may wax hot against them:* He would not forbear, *Moses* was of another Spirit than many among us, who care not what come of the Publick, whether it rise or fall, whether it thrive or perish, if they can sit at a full Table, and sleep in a sound Skin: *I'le make of thee a great Nation.* What a Temptation this would have been to those who scruple at nothing, leave no Stone un-turned (as we say) to raise their Families, though on the Ruine of their Neighbours, yea, and will not stand to tread on the neck of their best Friends to serve their own ends: *Moses* preferr'd the prosperity of the People to his own Grandeur, he made choice to share *in their Affliction, before the Riches and Honour of Egypt*: Yea, his Zeal for the Publick flew higher, when he was content to forego his Happiness, that they might not miss *theirs*: Did not the same publick Spirit act *Jehojedah* and *Nehemiah*, *Mordecai*, and *Uriah*, *Jeremiah* and St. *Paul*; and O! *what punie Followers are we of this cloud of Witnesses.*

Exod. 32. 10.

Heb. 1. 25, 26.

Exod. 32 32.

Sumus magnorum Exemplorum parvi imitatores, Salust.

To convince you how much you are all concerned to advance and promot the common Advantage of one another, and the *publick weal*, view the whole frame of Nature, and you'l see there is nothing created for it self

ſelf, but ſo placed by the Divine Providence, that it may contribute to the good of others: all that is moſt excellent in Nature, is moſt communicative and beneficent, as if with on conſent they conſpired to condemn Selfiſhneſs: The great Luminaries of Heaven, the Waters of the Ocean, the Fruits of Trees, the Folwers of Meadows; theſe are for the Pleaſure, Uſe and Benefite of others, as well as for the Beauty and Ornament of the Univerſe: The more noble any thing is, it is ſo much the more uſeful, and as an eloquent Author has it, *the great things of the World were made to ſerve the leſſer*, 'God would not that the great things 'ſhould be great in vain, but that they ſhould pay for 'their greatneſs, by the favours and care they were to 'take for the little ones, Kings and Monarchs are for 'the Peopl's Safety and Preſervation.

Cauſſin's *holy Court Diſcourſe of Monarchs.*

'Royalty is an invention of God, appointed not 'for the benefite of Kings, but of the Common-wealth, 'it was not inſtituted for the Vain glory of Men, but 'for the ſafety of the Univerſe, and Princes are more 'for the Peopl's ſake, than the People for theirs.

It were happy if Rulers of all Degrees did believe this, and act accordingly, then they would not meaſure the lawfulneſs of their Practices, by the length of their Sword, or the ſtrength of their Arm, Men were never cloathed with Power to uſe it Arbitrarly, to ſerve their Avarice with the Goods, or their Revenge with the Blood of their People: if theſe whoſe Authority is abſolute, did ſtretch it no further than they ſhould, did they count nothing Glorious but what is Juſt, nothing Magnifick but what is Vertuous, their Power would prove the Bull-wark of their People, and the Peoples Lives and Fortunes would be the Support of their Grandeur, and the Security of the Government::

Ferrique poteſtas confundit jas omne manu Lucan. lib. 1. circa finem.

ment; since then the doing good to others, is the Language of the whole Creation, and the most excellent things are the most useful, we most not think God has given Men Natural Gifts, Temporal Accomodations, Spiritual Endowments, for themselves alone: No, no; what is withheld from this Common and Universal End, is a piece of Monopoly, Theft, or Sacriledge, which God will enquire after, and accordingly punish.

Brutus *exuit patrum ut consulem ageret* Valerius Max. lib. 5. cap. 8.

The *Sages* of *Gentilism* without any other Light, than what they received in the *Sinai* of *Nature*, concluded they were born Tributaries to their Countrey, Zeal for the Honour of the State with them, swallowed up all thoughts for their own Ease or Domestick Concern: this so far swayed them, it did preponderat, that Natural Affection to their Children, Care of their own particular Honour and Reputation, Love of Life, and all things else, which have most Ascendent over Men.

Plutarch vit. Lycurg. *vincit amor patriæ laudumque immensa cupido* Virg. Æneid. lib. 6.

How it stiffl'd in them Natural Affection, we have an instance in *Brutus*, who with a stern Countenance and stout, but yet serene Heart, ordered from his Judicial Tribunal, his two Sons to be whipt to Death in his own Presence, for Conspyring to subvert their Countrey, and prostitute it to the Tyranny of the *Tarquins*, from which it was newly liberated. *Fulvius* without pitying the Youth, or regarding the blooming hopes so apparant in his Son, in whom Nature had engraven all the rare Accomplishments, capable of Politness and Improvement by Art, caused put him to Death for joining with *Catiline*, telling he begot him, *to serve his Countrey against* Catiline, *and not to serve* Catiline *against his Countrey*. *Phornaces* King of the *Parthians* when he was dying, bequeath'd the Kingdom to his Brother,

Non ego te Catilinæ *adversus Patriam sed Patriæ adversus* Catilinam *genui* Valerius Max. lib. 5. cap. 8.

Brother, becauſe better qualified, rather than to any of his own Sons, ſaying, he *held himſelf more tyed to their publick State, than to his Family, and that it was mor incumbent on him to provide for the Kingdom, than for his Poſterity.*

But howſoever a high Pitch of Maſculine Spirit in ſome *Heroes*, or a piece of *Roman Gallantry* in others, or ſome will ſay an obdur'd Temper, or ſome Politick Conſideration might choak all Natural Sentiments, in thoſe of a more hardy Conſtitution, yet to ſee the *Spartan Matron* counter-act the Genuine Tenderneſs of her Sex, the Peculiar Weakneſs of old Age, ſo ſubject to repining Grief, the fond Affection of a Mother, to ſee her Generoſity and Magnanimity tranſport her beyond all Humane Tyes, to rejoice in the Death of her Sons, when it was for the Ranſom of her Countrey, to ſee her Maſter ſo great a Diſaſter, and patiently digeſt the Fruſtration of ſo great Hopes, as ſhe might rationally expect from ſuch promiſing *Sparks*, and all this from a Principle of Zeal for the Honour and Intereſt of her Countrey, is ſuch an inſtance as may at once ſtrike us with Wonder and Admiration of her Vertue, and a juſt deteſtation of the Mean-ſpiritedneſs, ſo generally predominant amongſt us. Plutarch vit. Lycurgi.

2. Others to uphold the Reputation and Intereſt of their Countrey, ſacrificed their own Honour, than which nothing is dearer to *Men* of *Spirit*, it was this which put *Life* and Motion into all their Actions of *Bravery*, yet upon Competition, they did chooſe to Forfeit their own to ſave their Countrey's Credit, ſo *Catulus* when the *Roman* Army fled ſhamefully againſt his will, he ran and marcht on their head, that they might be concluded not ſo much to have turn'd their backs to their Enemies through Cowardice, as to have made Plutarch vit. Marii.

made an orderly Retreat at the Command of their General, desirous by this, the Disgrace should rather fall on himself, than his Countrey. This made the *Lacedemonian* in Despection of his own Parts, rejoice, *there were three hundred found in the City, fitter for the publick Magistracy than himself.* This inspired another of that Nation, when he came on an Embassy, to treat for some honourable Conditions to his Countrey, he was demanded whether he came of himself, or by Authority of the *Ephori*, to make that bold and resolute Answer, *if I speed I came from the Governours of* Sparta, *but if I am repulsed, I came of my own head*: so loath was he to expose either the Credit or Authority of the *Common-Wealth*, to be flouted at by being denyed in any thing, and would rather take with a guilt he was free of, than that that it should be thought the great *Mistris* of *Greece* for Policy, was of so little Foresight, as to have sent them a *bootless Errand.*

Plut. vit. Lycurgi.

But this general Concernedness for their Countrey, not only made some famous Men counteract Nature, renounce their Honour, but lay down their Lives, yea seek out and fish for Opportunities of Death, to perpetuat the flourishing of the State, at the expense of their Lives, in the War betwixt the *Athenians*, and some Neighbours, when the *Response* of the *Oracle* was, that *whose King was kill'd, that Kingdom should conquer*: *Codrus* their *Monarch* laying by all the Marks and Ensigns of his Princely Dignity, putting himself in a mean contemptible Dress, that he might not be known to be their King, thrust himself into the thickest of the Enemy, where he was sure to be over-power'd, and so designedly preserved his *Countrey* with his own *Ruine.* So did the *Decii* of whom it was said, *it was hard to determine, whether their Lives or their Deaths*

Vallerius Paterc. lib. 1. circa initium

Dignosci arduum est utrum Romana

contributed

contributed more to the Glory and Safety of Rome, *in their Life their Valour made it Victorious, and by their Death it became Triumphant over all it's Enemies*, but if any will satisfy his Curiosity with more instances of this kind, let him look that Compend of *Heroism* by *Valerius Maximus*, *lib.* 5. *cap.* 6, 7, 8, 9. *Lucan's Character of Cato*, *lib.* 2. *v.* 380.

But what need we wade into *Heathen* Authors, for Examples of this Nature, where they are often Adulterated with *Romantick Glosses*, or at best mix'd with much Dross and Allay, let us raise our thoughts and fasten our eyes on those we have named, presented to our Consideration in *Scripture*, these will have a less dangerous Impression on us, and excite in us a more generous, as well as a more innocent Emulation, their Vertues are inspired by a nobler Principle, illuminated by a clearer Light, levell'd at a higher Elevation, without any Tincture of vain Glory, which as a *thread* ran through and twined it self with the splendid Actions of *Infidels*, *these*, *these* are of a purer Complexion, and stronger Efficacy, than those which act by the Spirit of the *World*, or Maxims of *Morality*.

But if the *Material World* in it's Bulk and Parts, if the *Pagan World* in it's eminent *Heroes*, be against particular Drifts to the prejudice of the *Publick*, the *Christian World* is as remote from all narrow Self-assignments, or private Byasses, therefore consider in the *third place*, if Nature and Humanity would have us Communicative, Grace is not for our being Niggard, of what the Bounty of Heaven has committed to us: it is set forth under the Notion of a *Fountain*, or a *Well of Water*, which freely springs, constantly flows, and largely streams, to water all about it, there is nothing pinches or straitens the Soul like sin, nor is

civitas utilius habuerit Darios duces an amiserit, quoniam vita eorum ne vinceretur obstitit, mors facit ut vinceret. Valerius Max. lib. 5. cap. 6.

sine Christo omnis virtus in vitio est. Hierom. *in Epist. ad Gal.*

infidelium virtus idolum est, cujus species jucunda, sed virtus inanis. Augustinus.

John 14. 14.

it ever ſo freely inlarged, as when it is impregnated with Grace, when it dilates it ſelf upon the Divinity, and feeds upon Celeſtial Objects, theſe ennoble, ampliat, and extend it, the nearer any Beeing comes into God, who is infinit Fullneſs, the more it reſemble him, and partake of his Nature, it is by ſo much the more Diffuſive and Beneficial: and the further it ſlides from him, it is ſo much the more ſtraitned and confined: nothing enſlaves the Soul like low ſelfiſh ends, nor does it ever act more freely or fully, than when it expatiats it ſelf upon God, for ſo it expands it ſelf in ſome proportion to the divine Nature, to ſet forward the Benefit and Advantage of others. If you would ask a devout Soul, when is it he has moſt inlarged Deſires and Deſigns of Benificence? His anſwer would be, he finds himſelf moſt Un-bounded, when he is under the moſt powerfull Conſtraints of divine Love, and the gracious Influences of infinit Goodneſs. Every thing is ſo much the more noble, *quo longiores habet fines*, as the Sphere of it's Activity and ends are extended. Grace opens the Heart, and ſtretches out the Affections towards others, ſo it did in thoſe new Converts, who before this work of Grace, were both ſtrait hearted and ſtrait-handed: ſin contracts the Affections and manacles the hands from charitable and generous Offices, but when Grace has made it's Entry and Conqueſt, Mans Soul is more inlarged, the Cirle of his Actings more ample, and he himſelf becomes more bountifull to Mankind, and uſeful to the World.

1 Theſſ. 2. 8.

Acts 4. 34.

And no Wonder, ſince all Chriſtian Societies are as a *Politick Myſtical Body*, in need of one anothers mutual Aſſiſtance, the Variety that is obſervable in the whole frame of Nature, is one of it's greateſt Ornaments, the Diverſity of Functions in the Natural Body,

Body, with the mutual Harmony of it's parts, gives no ſmall Luſtre to it's Beauty, and the difference of Conditions in the *Body Politick*, is at once it's greateſt Decency and Safety, and as the divine Providence has made this agreeable Mixture of High and Low, Rich and Poor, Magiſtrats and Commons, for the Profit as well as Pleaſure of all, the neceſſary Service of Individuals, as well as for the comely Order of the whole, Charity which is the Cement of Chriſtian Societies, ſhould make our Contentments common, rejoice in anothers good fortune, without grudging or interfering with one another, join heart and hand, to encourage and promot one anothers Intereſt, with a Subſerviency to the publick and common Felicity of the Place.

This the divine Apoſtle ſets forth with equal ſtrength of Reaſon & Eloquence, in the friendly Imployes of the parts of the Natural Body, which are ſerviceable to the whole, & to one another, the eye ſees not for it ſelf, but for the Body, the hand works not for it ſelf, but for the Body, ſo that to prefer a private good before the publick is to tranſcribe his folly, who would famiſh his whole Body to fatten a toe, or ſave his finger. We ſee in Nature, the great Fabrick of the World is maintained by the Reciprocal Friendſhip and Confederacy of it's Parts, which, ſhould they univerſally fall out, and break the Bond of Unity, that is betwixt them, ſhould they act their *Antipathies* upon each other, yea ſhould they but ceaſe to ſerve one another for the general good, the whole *Machine* of Heaven and Earth would be diſſolved, and all things ſhuffled into Confuſion and Ruine. The great *Animal* of a *Republick* has as much conſent of Parts, as much need of one another's friendly ſupply, the Repreſentation of this in that pretty *Apologue* of *Menenius Agrippa* reclaimed the

1 Cor. 12.

Common people that *beast of many heads*, but *few eyes* and *little brains*, to their Duty after their ſeditious Revolt.

Plutarch *vita Coriolani.*

He told them, there fell a diſcord betwixt the Stomach and the members of the Body, *they accuſed it, as devouring all, and doing nought, while they toiled and fatigued to ſerve and uphold it, in the mean time ſhe aſſerted, that by her providence, all ſhe received, was expended and communicated, for the uſe and ſuſtenance of the other parts, without whoſe Cares and Pains, they would have famiſhed and become unfit for Motion or Action: and this was the caſe of the People of* Rome, *and the Senat, which houſhanded whatever it received for their behove, and by it's prudent Managry, reſerved it for their need, upon neceſſitous Emergents, and fit Opportunities diſtributed the ſame, ſo as it circulated to ſupply, and anſwer the Indigencies of all the Parts, of the vaſt Body of the Common-wealth,* by this familiar and witty compariſon, he deſcribed truly the nature of their State, appeaſed the fury of the *Multitude*, and made them cheerfully reſign themſelves to the Conduct of their Governors.

Now theſe four Reaſons from Nature and Morality, Grace and Policy may convince us, how juſtly this *Publick ſpiritedneſs* may be expected from us all, but more peculiarly from you, *my Honourable Patrons*, whoſe Station, Capacities, and Abilities are more calculated for this end, in a more eminent manner, than the Circumſtances of others can qualify them for, and as I doubt not of your Zeal, to imploy your Truſt for the Honour and Intereſt of the City, ſo that you may do it ſucceſsfully, take theſe following Directions, as ſo many helps to that Purpoſe.

1. *Piety* qualifies Magiſtrats, to act worthily for the Publick, I may well begin with this, for *it has the ſame*

same Preeminence among the Graces, which God has among Beeings: other Vertues requisite in Rulers will miscarry, without this lay the Ground-work, they will make a glittering shew, without they be enlightned and enliven'd by this, it is this that sanctifies their Policies, from this they may expect a happy Event to their Undertakings, things have never succeded better under any Mans Conduct, than under these, who seek the Direction & Assistance of Heaven, it is no Wonder, these who have such Power and Favour with God, by the pious and welcom Violence of their Prayers, the Assiduity of their Devotion, should have an auspicious influence on the happy ordering publick Affairs to their designed end: *the Religion of Rulers is the best Angel-guardian of the City, and Superintendent of it's common Concerns.*

Αρχη δ' αριστη παντων των αυτων θεος αριστον Ευσεβια Philo.

The *Romans* concluded, the flourishing & Prosperity of the Common-wealth, depended more on the Senats zealous Care of the matters of Religion at Home, than on the Power & Policy of their Armies abroad, & therefore they imputed the bad Success of their Affairs, to some neglect or defect in their Religious Services: your privat Christian regular walk in your own Families, although it be not obvious to others, yet is not less acceptable to God, less Comfortable to you, or less influential to prosper your publick Proceedings: the Prayers of the Closet although less conspicuous, yet is not less vigorous to bring the Benedictions of Heaven on your Actings, at the Council Table, were we all more exact and more contcientious in our private Houses, Selfishness, and Partiality, Revenge, and Pride, would not mingle so much with our Administrations, to the prejudice of the Publick. *David's* care to *walk in his own house with a perfect heart*, fitted him the better to

Plutarch vit. Marcelli.

Psal. 101. 2.

sway

swayd the Sceptre of *Israel*: there are some Magistrats who compose themselves to a decent Carriage, a grave Deportment, a modest Behaviour, while they walk the Streets, sit at the Council-board, frequent solemn Assemblies, or meet on publick business, they are then hemm'd in by the multitude of Witnesses, over-awed by the Ceremonies of their place, but trace them home, you'll find them little better, than incarnate Devils there, you'll see them domineering Husbands, unnatural Parents, and imperious Masters: many have been admired abroad, in whom neither the the Wife or Servant, could behold any thing Praiseworthy at home, these Magistrats run the fate of such Mat. 13. 57. *Prophets, who are not honoured in their own Country*: Respect is certainly, the very soul of Government, the great Charm to tye humane minds; to a cheerful Subjection to their Superiors, and where this is wanting, no Power or Policy of Rulers, can make the obedience of Inferiors cordial or lasting. Piety infuses Awfulness into their Countenances, and Authority into their Commands, people will never readily or from the heart obey these, who maintain not the Honour of their Character by Religion and Vertue.

This *Piety* will introduce *Self-denyal* into the Soul, than which I know no better disposition towards Magistrats, acting zealously for the publick, *Publick persons with private Aimes, are the ruine of Church and State, of City and Country, while private Persons with publick spirits are the supporters thereof: Selfe-love* is the Original of all the disorders in the universe, a Person can neither be a good Christian, or a good Magistrat, so long as he is byassed thereby, the City had as good guard against a selfish Magistrat, as a Common Foe; for of the two he is the most dangerous Enemy, has greater

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favior est tanto quanto est occultior hostis. Claudian

greater Advantages, and fairer Opportunities to injure it: It is large Souls more than large Eſtates which capacitats Men for great undertakings, theſe who are content to be poor in a rich City, rather than Rich in a poor Community, are certainly more likely to manage it's Concerns for the publick Well-fare of the Place, ſuch will never make the Common-good a Stale to the intereſt of a factious Party, or enrich themſelves at it's coſt · Search the Scriptures or Humane Stories, you'll hardly find any Commended for their care of the Publick, without this ſelf-denyal: Carnal ends, Privat Affections, domeſtick Intereſts, uſually obſtruct noble Enterpriſes, men ſubject to *Impreſſions* from theſe, in time of any Storm or Difficulty go foreward or backward for the ſervice of the *Publick*, as they ſee it conſiſtent with their own temporal Safety, or perſonal Security.

Pray you abandon your private Aimes, and ſelfiſh narrow Deſigns, look not a-ſquint to your own particular, when the *Publick* is in Danger, call to mind the ſolemn Proteſtations you have reiterated, the Objections made againſt ſome of your *Predeceſſors*, how juſtly or unjuſtly my Buſineſs is not in this place, or at this time to inquire into, conſider the Expectation people have conceived of you, upon your getting the Reins of the Government into your hands, if you embazle the common *Stock* to increaſe your own, if you raiſe your Fortuns on the Ruine of the *Towns* Treaſure, or imploy it to ends of Luxury or *Riot*, you falſifie your Oaths, you'll get a Sting in your Souls, a Blot in your Names, which will out-live your Authority, and daſh your Memories with Infamy and Reproach.

But if in ſtead of this narrow Self-confinement, we tranſfer our *Love* to the Publick, and ſuffer it to dilate

it

it ſelfe in, proportion to the large extent of it's concerns, this widening and amplifying it's Object, is ſo far from weakning it's force, that it fortifies and repleniſhes our Souls with ſtrong Inclinations and generous *Reſolutions* to advance it's *Intereſt*, to withſtand whatever is level'd directly againſt it, or may have a Tendency to it's detriment: This will make Magiſtrats indefatigable in their pains for the publick, and inflexible to all the Temptations wherewith others ſeek to corrupt their Integrity: We ſee what Miracles this paſſion is able to produce, when it terminats on ſome ſorry Objects, it is not frighted with Dangers, nor chock'd with Difficulty, it is not ſtiffl'd with Oppoſition, or diverted with *Diſcouragments*, it looks on all theſe as Tryals of its ſtrenght, and occaſions of it's Triumph, and truly it has afforded the World no leſs matter of wonder in theſe many *Hero's* upon record, who were inflam'd thereby to welcome Death with all the Harbingers of Terrour, Circumſtances of Horrour, and dreadful Conſequences, wherewith the ingenious Cruelty of ſome inhumane Monſters preſented it to them, rather than ſurvive their Countrey's Liberty and Glory. St. *Paul* confounds all the *Graces* with *Charity*, as if they were not ſo different in Nature as in Name from it; No winder it is the Soul that quickens and acts them all, and as the paſſions are nothing but the Lackeys of Love, ſo we may ſay all the Vertues requiſite in a Magiſtrate, are the Miniſters of *Charity*, this will ſet his prudence on work to diſcern the Seaſons of acting, as well as the nature of theſe things which conduce to the Hurt or Well of the Community: This will make him juſt, though to his own prejudice, for the beneſite of the Society, it will make him with ſuch *Temperance* and *Moderation* hold the Reins

ſo

ſo evenly, that the City ſuffer not by fooliſh Pity or cruel Severity: and it will inſpire him with *Courage* and *Fortitude*, than which I know no Vertue more neceſſary to men in publick Stations, to carry them through in acting for the common Advantage.

Let me therefore in a particular manner recommend it to you, as that which will make you invincible to the aſſaults of the Great, Immoveable with the Aſperſions of the Envyous, and victorious over the Clamors of the Rabble. Indeed Love to the publick in the Civil, is like the *Sun* in the Natural World, the Fomenter and Cheriſher of all that conduce to it's *Ornament* and Preſervation; yet as the *Sun* in the Firmament has it's different Manſion-houſes, in which his influences are various, in ſome more, in ſome leſs Benigne and Forcible, ſo this *Love* to the Publick exerces it's Efforts, with more or leſs *Vigour*, as it is in conjunction with thoſe divine *Habits*, but with none is it more Triumphant than with this *Chriſtian Fortitude*, here he darts his moſt refulgent Beams, here he makes his moſt vigorous Sallies, here he makes his braveſt Conqueſts, here he makes his ſtouteſt Reſiſtance againſt all violent Invaſions, here he practiſes the greateſt Watchfulneſs againſt the cunning Incroachments on the Goods and Properties of theſe he has charge of.

If this *Fortitude* had not animated the firſt Founders of Empires, the *State* had periſhed in it's *Swadling-bands*, had not this born them up in the purſuit of their great projects, they had fainted in the Way, and did it not accompliſh their Exploits, their former Advances had been repell'd with diſgrace, they loſe the Reward of all their Labour, and their Names dyed without Elogies or Applauſe: This has made famous

Men choose Death with all it's frightful Appearances, rather than a Life of pleasure and ease, while their Nation lost it's Honour: they coveted not to retain either Life or Liberty longer than thereby they could serve and save their Countrey, and when they expir'd in it's quarrel, were crush'd with it's Ruine, they raised lasting *Arches* for their glory.

We need not search the Rolls of *Greece*, the Records of *Rome*, or the Region of Romances for instances of *Heroick Courage*, or this *publick Gallantrie* of Spirit, not only the Christian World, but our own *Countrey* afford Examples of undaunted Bravery, and Publick-spiritedness: Many who loved not their Lives to the Death, but were hailed to Prisons, martyr'd on Scaffolds, fell Victimes to the Fury of a popular Rabble, preferring an honourable Death to an infamous Life, which they counted such if they survived, though with all affluence of Wealth, pleasure and honour their Countreys glory.

It is this *Fortitude* which makes men in power and place, contemn great Dangers, conceive great things, combat great Hardships for the Publick. it is not want of Power but want of Courage in Magistrats, that the Weak become a prey to the Strong, and innocency is born down by Injustice and Oppression: This will ingadge them to espouse stoutly the cause of afflicted *Widows* and distress'd *Orphants*, against those mighty *Nimrods*, or strong Oppressors, who seek to maintain their Vanity, Luxury, and Pride, and support the declining Grandeur of their Families, with their Portion and Patrimony: There are some Reliks and Off-spring of honest Merchants and Laborious Trades men in the *GOOD TOWN*, which need your assistance upon this Account, nor is there great-

er Oppression or Injustice in any obscure distant Corner of the Kingdom, than what is committed through Force and Fraud on some of the Inhabitants of this City, the publick Seat of Justice, in which to my certain knowledge, many who to keep up their former Reputation, seek under a bashful Modesty to conceal their Straits, hide their hard Condition under a fair Countenance, visit their Neighbours Houses with hungry Stomachs, where they sit picking their clean Teeth after many a sorry Meal, rather than discover their extremities to the World, while others vapour it profusly, feed highly, fair sumptuously, and are gorgeously apperrell'd with their Sustenance, the parings of whose Excess, or the Tenths of what they justly owe them, might afford them tollerable, if not comfortable Reli f.

It is this wich makes a Magistrat equally unshaken with the Threats of the Mighty, or the Menaces of the *Mob*, this makes him alike untouch'd with the daring Frowns, or pleasing Flatteries of all that accost him, his Love to the publick makes him bold in it's Defence, while a Coward will betray it through Fear, or desert it through Folly and Falshood, *a timorous person can never be honest to God or Man*, but he that is endued with Fortitude, *to serve his generation*, is triumphant over Fears and Favours, over Honour and Disgrace, over the Affronts and Court-ship of all above about, or beneath him, and deserves the *Venetian* Motto, *Nec flustu nec statu movetur*.

justum & tenacem propositi virum non civium ardor, &c. mente quatit solida. Horat. Lib. 3. Carm. Od. 3.

A Magistrat that is acted by these Principles, adorned with these Qualities I have laid before you, need not regard much the Jealousies of secret, or the Obloquies of more avowed invidious Enemies, the honesty of men in publick Places, may secure them from Guilt,

even upon all Turns and Revolutions, but neither their Prudence or Innocency, can ward off the Envy of ambitious men, or the quarrellous Clamors of the Populary.

You that ſerve in theſe *Creditable Offices*, may conſider, ſo long as there is any Competition among any of the Rich or pragmatick Neighbourhood for theſe Places of Truſt and Honour, you cannot eſcape Envy from theſe who think they have leſs Share in the Managment of Affairs, than their vain Pretences gives them in their own weakly grounded, but ſtrong conceited *I*maginations, or in the flattering Apprehenſions of their Friends, Alleys, and expectant Dependents: And there are three ſort of Perſons you may expect will invade your Reputation, and labour to aſperſe your Names, and blacken your Actings.

Firſt, Thoſe who are thruſt from the Government, it is rare to find theſe who by ſome diſaſter are removed from Publick Truſt, or diſappointed of them, commend what is praiſe-worthy in their Succeſſors, or preſent poſſeſſors of theſe Honours: *Envy beats every one that mounts the Seat from which it ſelf fell, or was put by*; it will aggravate every Misfortune into a Crime, and aſcribe it unto the miſmanagement of thoſe they intend to defame with the people: Whatever fall out croſs is charged on them, and as if the moſt Fortuitous Contingencie depended on their Will, or it were poſſible for them to fore-know or prevent the extravagancies the Capricious Humors of the fickle Populace (which like *Reuben*'s glory, is *unſtable as water*) upon ſome unlucky occurrent commit, when either blown on by a *Factious Club*, or ſtirrd up by a *Seditious Meddler*, when either egged on by ſome under-hand *Pragmatick Whiſperer*, or broke out by chance: No *humane*

prudence or foresight can guard against all Inconvenience, &
nor the diligence, integrity, or care of the best Rulers
Prevent the diforderly effects of ſome unlucky conjun-
ctures, or of jealouſie and ſuſpicion when they enter
the giddy Heads, or poſſeſs themſelves in the fickle
hearts of the multitude: *The Miſcarriage of a drunken
Cabal, the Scuffle of ſome Childiſh and Fooliſh Mechanicks,
a ſudden Rupture, a Tumultuous Mutiny, an Accidental
Commotion, a Caſual Uproar,* with all the Train of their
fatal conſequences, and I know not what, although
theſe things break out in the beſt governed Cities in
the World as *Madi's tales* (as we ſay) in the Market
Alarms in Camps, or the ſlanderous aſperſions of ſome
fair and innocent, but unfortunate Females, the Au-
thors and Fomenters of the one, as well as of the other,
are ſculking in the Croud, or loſt in the multitude of
Informers: Yet theſe and a thouſand ſuch like unlook-
ed for emergents are laid at their door: Nay, as if
Nature were at their beck a misfortune by Fire, the
diſorderlineſs of the Seaſon, the infectious influence of
ſome unhappy Conjunction of the Planets, the conta-
gion of the Air, the Sterility of the Earth; Nay (as
we ſay) *If a Stone fall from the Clouds,* it is as unjuſtly
as maliciouſly imputed to their ill conduct, and that
ſometimes by Men, were they at the Stern themſelves,
their Sagacity could not foreſee, nor their Prudence
ward off, nor their Wit rectify, or their Dexterity im-
prove ſuch eventual Miſchances, half ſo well to any
tolerable uſe for the preſent or future ſecurity of the
place. We treat our Governours often as the Ba ba-
rous *Mexicans* do their Kings, whom they accuſe for
all the Miſchiefs that befall them, but in this Magiſtrats
do but run the fate of that *Divinity* they repreſent, and
the *Providence* that inſtall'd them, which is frequently

through

through Ingratitude and Unjustice, by Ignorant and Vitious Men, loaded with their own faults, and the evils they justly bring upon themselves.

But not only these who by a higher Ordinance are removed from these places of Government in the City, whether deservedly, or upon sinistrous information of some that would *Monopolize* the Administration of Affairs into their own hands, I will not determine; I think I am not much concerned to dive too narrowly into that, or too plainly declare my opinion therein, but even these who are put by their expectation, or disappointed of their aims in the Regular way of Election, and would wind themselves into Employment, will be quarreling your preceedings, and critically canvassing your Actings, how vertuous so ever in themselves, or honestly intended, which God knows, that which mainly sets them a *gaggling* against you, is that they are not the Actors nor Contrivers themselves; I beseech you behave so, as none of these may upon some Change or Turn of Affairs accuse you openly of what they now clandestinly inveigh against you for, the favour of the Court shifts it's Quarters, and there may arise another *Pharaoh*, who will let loose upon you other Inquisitors than you are aware of, who will sift all your Actings, discuss all your proceedings, and stretch on the *Tenters* your most pardonable escapes, and by this Severity against you, seek to cover their own Blemishes, like those Birds who making a great deal of noise, and fluttering with their Wings at distance from their Nests, to divert Passengers from finding them nearer hand.

But though this should not happen, and you were in no fear of being called into an Account by Man; Remember, you have the great King of Heaven and

Earth to compear before, who will not err through ignorance, or be fore-stall'd through favour, who will not be over-born with *Power*, or corrupted with Bribes, in passing Judgment on you for your Administrations, nothing will yeeld so much Solace and Contentment to you under all the Calumnies of Adversaries, Reproaches of evil men, as the joyful Reflection of your Consciences on your Carriage in your different Trusts and Stations: If you can say with good *Hezekiah*, *Remember, O Lord, how I walked before thee in integrity*, in my post, whether of *Magistrate* or *Minister*, whether of *Judge* or *Barrester*, this will be a brazen Wall, an impregnable Fortress against all the Shocks of envious Competitors, the Clamors of discontented Neighbours, & the tumultuous Noise of a giddy Multitude. This will make you *stand in Judgment* and look GOD in the Face, when the *Wicked* are *driven like Chaff before the Wind* & ashamed to look up: Believe it, it is more to look GOD in the Face than to look Tygers in the face, Lions in the face, Flams in the face, yea Torments & Gibbets, yea Devils and all the Infernal Troup, yet by walking according to the Rules I have prescribed you, I doubt not but you will do it boldly with Comfort, and GOD will Reward you with Joy. Isa. 38.3. Psal. 2.

3. But beside the Difficulties you may meet with from envious, or disappointed Competitors, you have to do with a *Resty* untoward easily discontented Body of Inhabitants: the *Common-people is a skittish Beast that Kicks at it's Governours*, and *will be still Attempting to cast it's Rider*, who are never pleased with the best Rulers too long, and scarce any so bad but may please them for a time, when unjustly disgusted, with the present Settlement of Affairs: Nor is there any thing more taken with the *MOB*, than what grate the ears *Est in omni populo quid Magnum & sucrulum in imperantes Tacitus.*

ears of their Betters: Aſperſing their Governours, detracting from their Superiors, finding or making Faults in their Management of Truſt, Tickles them with Delight, and I have in my own time obſerved them never better ſatisfied, than with theſe ſtreperous Harangues how void ſoever of *Reaſon* or *Senſe*, of Piety, Modeſty or Diſcretion, full of Libels and Invectives againſt Magiſtrats and them in Publick Office: And often *the greateſt and moſt zealous Promoters of the Common-good, when the Maggot or Caprice takes the many headed Beaſt, become the Butts of Vulgar Railing, and Sacrifices of Publick Hatred.*

Virtus Repulſæ neſcia ſordidæ, intaminatis fulgit honoribus, nec ſumit aut ponit ſecures arbitrio popularis auræ. Horat. *lib.* 3. *car.* 2. *Plutarch vit. Fabii.*

But in this Caſe as good Steers-men in a Storm or Tempeſt mind their Work, are not hindered by the Noiſe of the Paſſengers or the Clamors of Sea ſick-people, no more ſhould Governours be hindered from, or Retarded in their Adminiſtrations, by the Bawlings or Cenſures of an unskilfull and unruly Multitude; They ſhould with *Fabius* hold on their Courſe, and follow his Example, he was Reviled by the Army for deferring giving *Battel* to *Hannibal*, his Friends told him the Contumely the Souldiers loaded him with upon this ſcore, he anſwered them, *I ſhould be more Faint-hearted than they judge me, if for fear of their Reproaches I ſhould abandon my own Reaſon:* That Man is not fit to Rule others, nor will he ever Attempt any thing worthy of himſelf or his place, who ſhall be ſtartled or ſhaken from his Poſt with Rumors and Calumnies, for then he degrades & ſubjects himſelf to the *Chimerical* Fancies of theſe he ought to command.

Unus homo nobis cunctando reſtituit Rem, non ponebat ante ſalutem ergo poſtque magiſque viri nunc gloria clarat. Vir. *lib.* 6. *v.* 854.

Reckon as we ſay then with your ſelves, do never ſo great or good things for the Intereſt of the City, Govern never ſo well, there will ſtill be ſome *Shimeh* or other to Revile you, there will be ſtill ſome to Detract

tract from your Merit, Eclipse your Vertues, and Slander your best and most innocent Actings, but a good Magistrat that minds his Business, is both deaf to the *Barking*, and blind to the *Fawning* of such officious *Meddlers*, and as a firm Rock immoveable with the rage of Waves, or fury of Winds: The Serenity of his Mind is as little Discomposed, his Purpose for the publick as little altered, by all these injurious and invidious Methods, as we are moved with these Showrs, which break their Force on the Stones of the Street, or covering of our Houses. Magistrats are not compared to *Cooks*, who make Sauces, and prepare *Meat* for pleasing Mens liquorish *Pallats*, but to *Physicians* who search Sores, pry into Wounds, cleanse Ulcers, cut Gangrened Limbs, apply Caustives and Corrosives, as well as Lenitives, and the Body natural stands not in more need of these Operations, than the Body Politick of such like in their Kind: A good Magistrat who is Conscious to himself of doing no base or unworthy thing in his publick Capacity, is no more diverted or shaken from Managing his Trust, with the malicious Talk, or spitefull Revilings of some, than a *Physician* is hindred with the Tears and Cryes of some Childish Effeminat *Patients*; He is as little fretted with the *Slanders* of some, who set up for Wits and honest *Men*, when they are nothing less than such, as he is lifted up with the flattering Complements of foolish Friends, or designing Foes.

Ille velut Rupes vastum quæ prodit in æquor, obvia ventorum furiis, exposítaque ponto, ipsa immota manens. Virgil *æneid.* 10. *de Mezentio.*

Finally, If you would stop the Mouths of your Adversaries, at least give them no just ground to Object against you, if you would Answer the Ends of your Stations, and advance the *publick Interest* of the City, if you would keep up your Esteem in the Hearts and

Mouths of it's Inhabitants, let *Justice* and *Prudence* square your Actings, these are the best Preservatives of your Dignity: these are the Illustrious Vertues which strike Fear and Reverence into the Hearts of those beneath you, and will keep them on their due Hinges within their just Bounds. *Plutarch* says, *nothing makes one Man Frankly yield Obedience to another, but either Assurance of Love, or Opinion of his Integrity or Justice who commands*; for we even see that Obedience which is due to the highest Powers on Earth is a frail thing where these are wanting, and unless People have a mixture of Fear and Love, from the Apprehension they have of the Worth and Qualities of their Governours, they are soon Debauch'd from their Duty: As the Authority of Men of Power, which is the Attractive of Obedience from their Inferiours, is gained by good Acts, so it is lost by ill, and Majesty it self void of the necessary Vertues and Endowments to support it, dwindles into Contempt, and Disgrace.

Let me Address my self to you the People of this *numerous City*, and Exhort you all to Reverence and Obey your Magistrats, you see how they are exposed to Dangers, and Toss'd with Perplexities, do not imbitter their Charge with restlessness and untowardliness; it is ungenerous to make their Burden more heavy and uneasy by your untractableness, they Watch that you may Sleep soundly, they Toil for your Rest, and Labour for your Ease, *they are in effect and reality the greatest Servants*, as *Agamemnon* says of himself in *Homer*. It is some satisfaction to Men in Place, when they abandon the ease and security of a privat State, for *serving the Publick*, that they are not at all this pains for an Ingrate or Stubborn People, what Reputation

Ex quo si Regno dedicavit, sibi eripuit. Seneca ad Polybium.

tation will it be to you, and Comfort to your Magistrats if they could Answer with the *Spartan Archon*, who Replyed when some were attributing the Flourishing and Prosperity of their State, to the Conduct of their Governours, that because their Kings knew best to Manage their commanding Power, they therefore did thrive so well, No, says he, *but our People of all other know best how to Obey, and hence comes the Felicity of Sparta*: So true is that of *Ærschysus that ready Obedience of People is the source of their Happiness*; When Cities are crumbled into Factions, their Strength declines, their Trade decays, their Wealth is dissipated, to maintain Parties, their Honour is trampled upon by every *rising Courtier*, and their Priviledges becomes a Prey to the *Arbitrariness* of *Presumptuous Rulers*, or the *Insolency* of some *Hectoring Grandees*, who take advantage of their Divisions, and *Fish best for their own Ends in such troubled Waters*: Obedience to your Magistrats, and Unity amongst your is selves the best Bull-wark against Incroachments of *Disdainfull* Adversaries without us, or intestine Designs of *Pragmatick self-seeking* Men within our own Bosom.

Plutarch. *vit.* Lycurg.

πειθαρ-για γαρ εστι της εντραξι-ας μητηρ.

I shall conclude this Discourse with a word more peculiarly fitted to you the Magistrats, and another adapted to us all in general: For you that are, or in your Turns, may be Governours in this Antient & Honourable City, that Tablet which *Marcus Aurelius Antonius* found at *Thebes*, whereon *Ptolomy Arsacides* caused write this Protestation of his own Behaviour in the exercise of his Power, is worth your Regard and Remembrance, the Emperour was so much taken with it, he carried it with him to *Rome* as a precious Relique, hung it in his Bed-chamber, left it as a singular Treasure

to his Son *Commodus*, who ſucceeded him in the Empire.

I never exalted the Proud Rich Man, neither undervalued the Poor Juſt Man.

I never denyed Juſtice to the Poor for his Poverty, nor pardoned the Wealthy for his Riches.

I never gave Reward through Partial Affection, nor puniſhed out of Paſſion.

I never ſuffered evil to eſcape unpuniſhed, nor paſſed by goodneſs unrewarded.

I never denyed Juſtice to him that asked it, nor mercy to him that deſerved it.

I never puniſhed in the extremity of mine anger, nor promiſed in the height of my mirth.

I never did evil out of malice, nor good for By-ends.

I never opened my gate to the Flatterer, nor my ear to the Backbiter.

I always ſought to be beloved of the Good, and to be feared of the Wicked.

I always favoured the Poor, who was able to do little, and God who was able to do much, always favoured me.

These are as ſo many ſuccinct and nervous *Aphoriſms, pithy Sentences*, worthy to be written in *Golden Letters* in your *Council-chamber*, but if they be imprinted in your hearts, and practiſed in the Exerciſe of your Offices, this is a better Regiſter of ſuch Weighty and excellent Sayings, the effect will make the *City happy, your Souls bleſſed*, and *your Memory honourable* in the City-records, in the mouths of the preſent and ſucceeding Generation.

Let me for the Inſtruction of all, ſubjoyn to this, what that great Light of the *African* Church ſays, and may in our ſeveral Stations, be tranſcribed by us all.

Auguſt. in Johan.

That

That Family is moſt firmly eſtabliſhed, where the Maſter of the houſe like Joſhua *is Religious, the Miſtris like* Abigail *Diſcreet and Vertuous, where the Father like* Abraham *is Faithful, the Mother like* Sarah *is Helpful and Induſtrious, the Sons like* Iſaac *Dutiful, Brethren and Siſters like* Laban *and* Rebecca *Cheerful, the Servants like thoſe of the Centurions Tractable, there is Proſperity and Tranquillity in the Houſe or City, when every one ſtudieth to be quiet, and do his own Buſineſs, when Man and Wife live together in Amity, Brethren and ſiſters in Unity, Companions and Servants in Unanimity, when Superiors give Examples of Integrity, Inferiors diſcharge their Duty, when the elder ſort are Patterns of Sobriety, and the younger ſort Veſſels of Sanctity.*

If you that are or may be Magiſtrats, obſerve this Proteſtation, and you the Citizens this Inſtruction, you'll be Authors of bleſſing and happineſs to the City, and to one another, the Affairs of the *good Town* will ſucceed proſperouſly. This will make you the Magiſtrats paſs for *gods* in the Scripture-ſenſe, the people will receive your Commands as *Oracles*, this will ſtrike Fear and Reverence towards you, not only when you ſit in your Judicial Seats, with all Enſigns of State and Magnificence, but upon tranſient occaſions, when people meet you, they will be apt to ſay, with thoſe in the Acts of the Apoſtles, *behold the gods are deſcended to us in likeneſs of men*, and our houſes, if we anſwer *Auguſtines* Advice, will be Temples for God, the whole City will become a *Model* of *Heaven*, and a *Habitation* of *Righteouſneſs*, *God will appoint Salvation for Walls and Bullwarks.* Acts 14. 11. Iſai. 26. 1.

FINIS.